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ism than brunets. Among the factors that accelerate puberty are: Warm climate and high temperature, favorable conditions of existence, good and abundant food, too warm clothing, too soft beds and furniture, too warm rooms, etc. It appears sooner in the city than in the country, in the well-to-do than in the poor, in the plain than in the mountain, in the short than in the tall, in the robust than in the weak, in the bright than in the dull, in "good" than in "bad" pupils, in brunets than in blonds, in the nervous and excitable than in the calm and lymphatic.

Puberty in general is immediately preceded by a general condition of the organism making it less fit for physical and intellectual work. School retards puberty and its onset is marked by a diminution of good conduct. Curricula for boys 14-16 years of age and girls 12-14 should be reduced to a minimum; both before and after puberty the cerebral activity of the organism and its physical resistance are lowered. At puberty all the organs are increased in their activities and the organism augments in all its dimensions. The true physical and intellectual type of man acquires his definite traits only after the pubertal period. Prince Viasemsky's work is important for both anthropologists and psychologists.

ALEXANDER F. CHAMBERLAIN.

*Die Ekstase in ihrer kulturellen Bedeutung.* Von Professor Dr THOMAS ACHELIS. Berlin: Räde. 1902. 226 pp.

This book, which is the initial volume of the series *Kulturprobleme der Gegenwart*, edited by Leo Berg, contains six chapters: Origins of ecstasy, ethnographic and culture-historical survey, the psychological basis and significance of ecstasy and similar phenomena (ecstasy; somnambulism, visions, hallucinations; dance; hypnosis), the social significance of ecstasy, the ethical significance of ecstasy, the significance of ecstasy for art. The author is founder and editor of the *Archiv für Religionswissenschaft* and one of the best equipped of German ethnologists. The style is pleasing and the subject sympathetically treated.

Widespread in all ages and among all peoples has been the effort to rise by some means above the mere everyday level. This common human longing has often employed very material and dangerous things to this end. The *materia extatica* of mankind is legion, the Polynesian kava, the American tobacco and peyote, the Oriental hashish, the wine of the Mediterranean, the beer of central and northern Europe, the Hindu soma, southern Asiatic opium, the alcohol and other drugs of modern civilized races, are but a few of them. Subtler ways (cruel enough sometimes) of producing ecstasy have been or are now in vogue, such as the

dance, hypnosis, fasting, penance and chastisement, vows, and kindred practices of all sorts. At certain epochs in the Orient and in the Occident the world has pullulated with artificially made ecstasies, from harmless quietists to howling dervishes. Russia has even now her epidemics of ecstasy. The ghost-dance of the Plains Indians has fellows all over the globe. The ecstasy of the word begins in the hoary chronicles of Egypt and is scarcely dead anywhere. The soul-moving *raptus* and not the measured *ordo* makes history now as ever. Ecstasy is the *sine qua non* of the societies of war and of peace. It is the very life of education. Art scarcely exists except through it, and without it religion dies. In the name of ecstasy innumerable crimes have been committed, but, like liberty, it is indispensable to man. The trail of the serpent is over many of its deeds, and brutality and immorality have often been its handmaids. But we must agree with Dr Achelis when he says (p. 236) : "In spite of all aberrations ecstasy has led human beings to the noblest and highest cultural properties and ideals, which the commonplace limited *niveau* would never have been able to produce." Through real ecstasy, to the lasting benefit of the race, we are more of ourselves than else were possible. To the psychologist and the anthropologist this book should be very welcome. It is a charming discussion of that "art" by which some of our kind succeed in falling lower than the beasts, and others in becoming as the gods themselves. ALEXANDER F. CHAMBERLAIN.

*A New Voyage and Description of the Isthmus of America.* By LIONEL WAFER. *Reprinted from the Original Edition of 1699. Edited by GEORGE PARKER WINSHIP, Librarian of the John Carter Brown Library.* Cleveland: The Burrows Brothers Company, 1903. 8°, 212 pp., ills.

The original edition of Wafer's *New Voyage* is so scarce that students of the history of the buccaneers and of the native inhabitants of the Panama country have hitherto had little opportunity of consulting it, hence this verbatim reprint, with an excellent introduction and many notes, is a welcome addition to the available sources of information on these topics.

By reason of his knowledge of surgery and physic, Wafer was enabled to ingratiate himself with the aborigines among whom he was thrown on various occasions while an active spirit in the not altogether gentle profession of buccaneering, particularly during the early part of 1681 when, owing to a mishap which caused him to be left behind, he came in intimate contact with a friendly body of the savages. This circumstance gave